LOVE

THE PRETIOVS OYNTMENT,

That flowes downe from the head *CHRIST JESVS*, to all his Members, and makes them dwell together in Unity.

Joh. 13. 34, 35.

A New Commandment I give unto you, That ye Love one another, as I have loved you, that ye love one another.

By this shall all men know that ye are my Disciples, if ye have love one to another.

Acts 4. 32. *The multitude of them that beleeved, were of one heart, and of one soule.*

1 Cor. 13. 4, 5.

Charity suffereth long, and is kind, is not easily provoked, thinketh none evill.

Eph. 4. 1, 2, 3. *Walke worthy of the vocation wherewith ye are called.*

With all Lowliness, and meekness, with long suffering, forbearing one another in Love.

Endeavoring to keepe the Unity of the Spirit in the bond of Peace.

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XUM

XUM

The Balme of Love, to heale diviſions, and the wounds made by them, and to make the Body of Chriſt whole and entire for its owne beauty, ſtrength, and ſafety.

THe Spouſe of Chriſt Jeſus, when ſhe ſhines in Love, ſhe is amiable in Beauty, precious in the eye of her Husband, powerfull with God her Father, proſperous in her owne ſpirituall health and vigour, and prepared for her conſummate marriage in celeſtiall glory. Her husband is God, and God is *love*, and God cannot but love that *love* which is like himſelfe. And that he may love his Spouſe for her love, when ſhe becomes one Spirit with him, by this unity of Spirit he gives her an uniformity of *love*; the oyntment of Chriſt Jeſus, the Head, floweth downe into all his members, and breatheth love into them: and as farre as his life goes, ſo farre goeth his love: therefore no love, no life in Chriſt Jeſus. Agreeably, the beloved Diſciple, and an eſpeciall Teacher of love, having ſhewed that the New-birth brings love with life, he fitly addeth, *He that loveth not, abideth in death*. No wonder then, if the great Maſter and Lover of this Diſciple, make love the mark of his true Diſciples, 1 Joh. 3. 14 Joh. 13. 34

seeing those are only Christs true Disciples which so learne Christ, as they draw that spirit from him, which teacheth them love, and breatheth it into them.

And surely if a sonne of God, by that spirituall eye which he receiveth from Christ Jesus with his Sonship, doe clearly behold another sonne of the same father, how can he chuse but love him as a brother? he cannot chuse but love him for the unity that is betweene them; for they are one spirit, by being begotten of one Spirit in Christ Jesus: and as none hateth his owne flesh, but cherisheth and loveth it, so none should hate his owne spirit, but cherish and love it. Secondly, he should love his brother for uniformity as well as for unity there is a spirituall likenesse and conformity between spirituall brethren; and commonly likenesse breedeth love: they are both created unto one image, and how can a sonne of God but love his owne likenesse which he seeth in his brother? As in a glasse face answereth to face, so a Saints soule answereth to the soule of a Saint; and when one sees his owne shape in the other, from this likenesse and harmony there must needs arise spirituall love and amity. Thirdly, if a Saint consider the excellency of a Saint, how can he chuse but love him for his excellency? God is the chiefest and highest excellence, and he that most resembleth God, is therefore most excellent; Now among visible creatures, there is none that resembleth God more then a Saint, for he is a sonne of God, begotten to the true image of God his Father; therefore he that loves God that begat, loves also the Sons whom God hath begotten, and the man according to Gods own heart because his goodnesse (the fruit of love) extends not unto God, therefore he communicates it to the Saints and Sons of God that excell in vertue; as if that were the next degree to doing good unto God him.

John 17. 21.
1 Cor. 12. 13.
Eph. 5.
Col. 3. 10.
1 Joh. 5. 1.
Ps. 16. 2, 3.

himſelfe, to love, cheriſh, and doe good to his ſons and Saints: And indeed, what is a fitter object of love, next to the chiefe and ſoveraigne good, then a Saint, who by a derivative goodneſſe moſt repreſenteth him? God is light, and a Saint is light in the Lord; God is goodneſſe and righteouſneſſe, and a Saint is created according to God in righteouſneſſe and true holineſſe. The heart of a Saint is according to Gods heart; yea, he is partaker of a Divine nature and groweth in it from glory to glory. And as this Divine nature is glorious and lovely, ſo are the fruits of it attractively amiable, *Love, joy, peace, long-ſuffering, goodneſſe, faith, meekneſſe, temperance*; yea, *all goodneſſe, righteouſneſſe, and truth.*

Eph. 5. 8
Eph. 4. 24
1 Sam. 13. 14.
2 Pet. 1. 4
2 Cor. 3. 18.
Gal. 5, 22.
Eph. 5. 9

The beauty of the body is by no meanes comparable with the beauty of the ſoule, for the beauty of the ſoule is the Image of God; and the glory of this Image having in it divine light, vertue, and goodneſſe, ſhines in the ſoule with a farre higher excellence, then colour and complexion laid on the clay and earth of a fading and corruptible body: and according to this excellence the beauty of the ſoule is preſerved to immortality, when the beauty of the body is ſuffered either to vaniſh before the body, or to lye with it in the duſt, and there to dye a kinde of ſecond death; neither ſhall it ever recover life again, but by a conjunction with the beauty of the ſoule: If corporall beauty have been joyned with ſpirituall beauty, then ſhall it riſe in a farre more excellent beauty: but if it had not with it ſpirituall beauty, (purity, and goodneſſe, and faireneſſe of ſoule) it ſhall not ariſe in glory and beauty, it ſhall not ſee the face of God, but it ſhall be ſent away with ugly ſpirits, being it ſelfe transformed into the deformed character of a countenance weeping, and wailing, and gnaſhing of teeth

If then a Saint be ſo lovely, and the love of a Saint

is ſo juſt and reaſonable, and God doth love this Love, and doth give his Saints the Spirit of love of purpoſe to love one another, and ſo this love is the marke of a Saint, a Sonne, and a Chriſtian; let every Saint make himſelfe ſure of this love, and not onely of the ſhew and word of it, but of the eſſence and life of it. Let him love a Saint whom God loves; and love him becauſe God loves this Love of a Saint. Let him love a Saint as he loves his own ſafety, which is annexed to the love of the Saints: Let him love a Saint, becauſe a Saint loves God: Let him love a Saint, becauſe he is like himſelf, and becauſe the Saint loves him. *Dilige Deum tuum, dilige in Deo tuo, charum tuum, Imaginem Dei tui: Ille te perinde, diligendo Deum, in Deo diligat: Love thy God, and in God love thy brother the image of God; and let thy brother, in requitall, by loving God, love thee alſo in God.*

Claud. Mam. de ſtatu animæ Lib. 1.

True Chriſtian love will not be ſolitary, and fruitleſſe; but it muſt bring forth peace, and be attended by it. Love is it ſelfe the fruit of the ſpirit, and peace is the fruit of this love; yea, love which delights to be fruitfull, loves this peace, becauſe by her ſhee communicates her other fruitfulneſſe. It is beſt ſowing in a calme; and, if we will beleeve St *James*, the fruit of righteouſneſſe is beſt ſowne in peace: So Peace (the eldeſt daughter of Love) is a midwife to her mother, and delivers her of the reſt of her children; and without her help the mother doth nothing b t make abortions Therefore, as thou w uldeſt have thy love to be fruitfull, and by her fruits profitable to the Saints; ſo be thou ſure to have her attended by peace, that through peace with the Saints, thy love may profitably extend it ſelfe to the Saints. The unity of the ſpirit muſt be kept in the bond of peace: and indeed, with whom wilt thou keepe peace, if thou wilt not keepe it with thoſe who are one ſpirit with thee? By one ſpirit are we all baptized

Col. 3. 14. 15.

Jam. 3. 18.

1 Cor. 12. 12, 13.

baptized into one body, and we be members one of another by our unity in this one body. How comely, yea, how neceſſary is it to the preſervation and proſperity of the body, that the members of one body be at peace and unity? and how monſtrous and deſtructive is it, when one member fights with another? That fatall ſentence cannot be avoyded; *If yee bite one another, yee ſhall be conſumed one of another.* But contrarily, the Kingdome of God which is peace, flouriſheth by the peace of the ſubjects of that Kingdome; and therefore St. *Paul* having taught the former to the Romans, adjoyneth the latter, and that with a vehemencie: for he injoynes them, not barely to follow, but as it were to perſecute (even with a ſwift and eager proſecution to run after) the things of peace; yea, he adjures the *Philippians* by all conſolation in Chriſt, and by the fellowſhip of the Spirit, and by the bowels of mercy, that they be of one accord. Finally, the Sonne of God, our Saviour (of whom *Melchiſedech* was a type) is the King of peace, as well as the King of righteouſneſſe; and his ſubjects, who will partake of his righteouſneſſe, muſt alſo partake of his peace. Chriſt hath made peace betweene God and us, even peace between Heaven and Earth; not that men being at peace above with God, ſhould have diſcord below among themſelves; but the peace which is begun in Heaven, muſt come downe and dwell among his members on Earth; we muſt be one as he and his Father are one: the peace which we receive from God by Chriſt, we muſt impart each to other; yea, it muſt rule in our hearts, being called to it in one body. Accordingly as we expect peace from God through Chriſt, ſo let us heare and obey Chriſt commanding peace amongſt our ſelves: *Have peace one with another,* and then let us not doubt, but if the Peace of God be among us, the God of peace is alſo with us. *Deus ſemper*

Gal. 5. 15.

Rom. 14. 17, 18.

Phil. 2.

Heb. 7. 2.

Joh 17. 21

Col 3. 15.

Mar. 9. 50.

Chryſol. Ser. 54 *ſemper in pace eſt*; Where ſpirituall and true peace is, there ever God is.

The two excellent and powerfull Graces, *Love* and *Peace*, may not be bounded by us, but by God himſelfe, the Author and Commander of it; Him muſt we follow in the inlarging or ſtraitning of it, and not goe from his leading to the right hand, or to the Act. 11. 15 left: where God commands love and peace we may not forbid them; neither whom God by ſanctifying hath made fit for our peace, muſt we accompt Coloſ. 1 4. common or uncleane, and fit for ſeparation Now Eph. 4. 3. 15. the extent and bound which God appoints for our love and peace is no leſſe then all the Saints, even the 1 Joh. 5. 1. whole Body of Chriſt; the bond of peace is not one 2 Tim. 2. 22 jot ſhorter then the unity of the ſpirit. If then God have not diſdained to beſtow on any man his ſanctifying Spirit, let not man ſcorne on ſuch a one to beſtow his love and peace; for he that denyeth his love and peace to that man in whom is the Spirit, he denyeth his love and peace to the ſpirit which is in that man: Therefore if God have gone before with his ſaving grace and ſanctifying ſpirit, let us not doubt to follow God with our love and peace. Now we know that God (according to his promiſe to *Abraham*) hath an holy ſeed out of all Nations, which is the Catholicke and Univerſall Church: if then the Church be Catholicke and Univerſall, let our love and peace be alſo Catholick and Univerſall. And to this end our affections muſt be enlarged, and made capable of the whole world; for he that will love a Catholicke Church with a Catholicke love, muſt not have a narrow love contracted and confined to the meaſure of one City, Kingdome, or nation; but extended and enlarged to the meaſure of all Cities, Kingdomes, and Nations, even of the whole world. If that which is to be loved be univerſall, the affection which loveth muſt not

Docere voluit quod hæc tria ſibi invicem connexa ſint, & cohærent Deus, Chriſtus, & Eccleſia, ſeu univerſitas credentium, adeo ut qui unum ex his vel diligat vel odiat, omnia diligat aut odiat. Ferus 1 Joh. 5.

not be partiall: For if the love be but to a part, when it ſhould be to the whole, this is not that Catholick love which belongs to the *Catholicke Church*; and whatſoever title ſuch men may take to themſelves, they are not true, but counterfeit Catholicks; for they have not that Catholick ſpirit of love which is in the true Catholick Church, and by which the Catholick Church doth love it ſelfe with a Catholicke love. But ſuch men by likelihood have a private ſpirit, by which they love a private part and faction, and are ſhort of that univerſall ſpirit which loveth the univerſall Church with an univerſall love: for there is a private ſpirit of love as well as of faith; and it is that kinde of ſpirit which Saint *James* mentioneth, a ſpirit that luſteth after envie, after Sects and diviſions. Jam. 4. 5. & 3. 14, 15

But let us never reſt untill we get that Catholicke ſpirit by which we may embrace the Catholick Church with a Catholick love; and then we may be aſſured we are not titular, but true and reall Catholicks. *Hereby we know that we are of the truth* (ſaith Saint *John*) and we ſhall aſſure our hearts before God: And, *We know that we have paſſed from death to life, becauſe we love the brethren*; even the brethren without exception and reſervation: and he that dwelleth in this generall and un eſerved love, God, who is love, dwelleth in him, and he in God; *And we know that we dwell in him and he in us, becauſe he hath given us his ſpirit*, even the ſpirit of this Catholicke and Univerſall love. Let no man therefore ſay of another, He is of ſuch a Nation with which my Nation is at enmity; or of ſuch a Church which profeſſeth ſome differences with the Church in which I live, and therefore I will by no meanes have love and peace with him; but remember, that *in every Nation, he that feareth God and worketh righteouſneſſe is accepted of God*: and therefore doe thou enquire, whether this ſpirit of feare and holineſſe be in him, 1 Joh. 3. 19 Ver. 14. 1 Joh. 4. 12 Ver. 13. Act. 10. 35

which those that have are accepted of God: if he be accepted of God, take heed he be not rejected of thee: It were a madnesse in thee for Gods sake to hate one whom God loves, and for Christs sake to to hate a member of Christ. Indeed, if he be of a Church infected with errours, thou must be wary of him, that he infect thee not with those errours; but be also wary of not hating the Spirit of Christ in a member of Christ: It is an Apostolicall, and so
Col. 3, 10. an undeniable Inference, If ye have put on the New-man, in which is neither Greeke nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all in all; *Put on therefore* (there is a binding force in this *therefore*) *as the elect of God, holy and beloved, bowels of mercy, kindnesse, &c. And above all these things, put on charity, which is the bond of perfectnesse; and let the peace of God rule in your hearts, to which ye are called in one body.*

Let us then have love and peace with a beleeving Muscovite, Grecian, Æthiopian, Indian, if he be of that one body wherein Christ is all in all, and by the unity whereof we are called to love and peace; yea, from this universall peace and love may not be excluded any remnant according to the election of grace, pertaining to the body of Christ, though sojourning in the tents and territories of *Rome*: we may not hate the seven thousand that doe not bow their knees to Baal, though dispersed among seven millions of Idolaters; we may not hate Israel, though in bondage under *Pharaoh*. But to the true Israel, even to the pure in heart, and those who in Christ Jesus are new creatures, and walk according to this
Gal. 6. 15, 16. rule, peace, and the prayers of peace, the true fruits of love doe belong, the divine Apostle being herein our
Eph. 4. 16 guide and example. And while thus we enjoy and
1 Joh. 3. 14 & 4. 7. imbrace this universall love with the universall body of Christ, great is our safety; for hereby we know and

and may assure our hearts, that we belong to that universall body, which alone loveth it selfe with this universall love. That is the truly Catholicke Church, which is indued with this Catholick love; that is a living Church, which is a loving Church: We therefore imbracing and exercising this Catholicke love, are of the Church truly Catholick; even of that Church, which being a Church of love, is also a Church of life.

But it is never enough to be lamented, That when Christ hath made Love the very Character and Badge of his Disciples, those that would be called Christians, that is, the Disciples of Christ, are farre from that wherein this Discipleship doth especially consist. One Apostle having named some chiefe Graces and Vertues, saith; *but the greatest of these is love.* And in another place, *Above all these things put on love, which is the bond of perfectnesse.* And another Apostle, *Above all things have fervent love among your selves.* But how comes it to passe then, that when Christ and his Apostles set up love above all things, we see so many things set up above love, yea, we see love destroyed for little things, which is better than all things? Yea, when love by uniting would mutuelly preserve the Saints, they by hatred and contention will destroy both love and themselves; yet the same evill spirit that moves to this destroying by hatred and division, preserves his owne Kingdome by unity. And though his depraved nature be contrary to true love, yet his craft so farre overrules, or at least guides his malice, that he holds unity for our ruine, and his owne preservation. But Christians, whose Divine Nature is especially made up of love, run hastily and headily into hatred and dizision; and thus doe they goe contrary to the Divine Nature, *wherein is the vertue of the Dove, and the wisedome (commanded) in the Serpent.* But doe not those

talke of Christianity, and thus walke contrary to it, meerely turne Christianity into talking, and make themselves but tinkling Cymballs?

Let true Christians seriously consider, that union in Christ their head is a stronger root of love and unity than lesser differences can be of division. It was the great Plot of Christ by the expence of his most precious Blood, to recapitulate and bring into unity under one Head those that lay scattered under sundry differences; and is it not then to counterworke against Christs great Plot and Mystery of Godlinesse, by small differences to divide those whom he hath by so deare a purchase knit together, yet (which is a high degree of this mischiefe) men pretend for Christianity to hate and destroy Christians, but is it not the same which in others hath bin truly called Antichristian; for both this and that persecutes Christ in his members, opposeth Christ in his Doctrine, and in his maine worke of dispensation; let such heare *Paul* speaking: *Where there are divisions among you, are ye not carnall, and walke as men?* And indeed, is it not carnall to hate a member of Christ for that difference which he may have, and yet be a member of Christ? Is not he more to be loved for being a member of Christ then to be hated for that difference? yea if Christ doe love and forgive him, how dar'st thou to hate him whom Christ loves? Hast thou seen any warrant in Scripture to give thee authority to hate a member of Christ who agrees with Christ by faith and love, but agrees not with thee in all thy opinions? The Scripture saith, *We know but in part*; and if so, thou must give every Saint these graines of allowance which the Apostle gives him. It may be the knowledge of that point wherein he differs from thee is not within his part, and thou wilt have him know beyond his part, or else thou wilt fall out with him; Is not this to fall out with

with a Saint for impoſsibilities; and which *is* more, is it not to fight againſt God in his diſpenſations? God is not pleaſed to put this knowledge within his part, and therefore thou fall'ſt out with him; and is not thy quarrell againſt God alſo, becauſe God hath not revealed it unto him? yea, as confident as thou art, it may be that opinion for which thou fall'ſt out with him is not in thy part, but that which he holds is within his part; and then what a double madneſſe is it to hate thy brother, for not maintaining that opinion which thou holdeſt, but knoweſt not to be a truth, and for that truth which thy brother knowes, and therefore maintaines? But if of ignorance he erre in thoſe things that are out of his part, beare with him as thou wouldeſt be born with, yea loved, notwithſtanding that errour, for *this is the Law and the Prophets*. It is not to be believed, that any Saint willingly would maintaine a knowne errour, and if he hold it of weakneſſe, receive him that is weake, and not for contentions and dividing diſputations; beare with him in that which is beyond his part, and he ſhall beare with thee in that which is beyond thy part, for there is a great number of truths which ſome Saints know, and others do not: yea many which none attaine unto We have plaine places of Scripture wherein love to all Saints is commended and commanded but none wherein hatred of Saints for leſſer meaſures of knowledge is injoyned or approved.

Againe, the Body of Chriſt doth edifie it ſelfe in love, therefore no love, no edification. But on the contrary, as love edifies, ſo hatred pulls downe, and teares the building into pieces. Now what ſaies the Scripture? *Who ſo deſtroyes the Temple of God, him ſhall God deſtroy*. A fearefull worke paid with fearefull wages, Temple deſtruction followed with deſtruction of Temple deſtroyers. Neither is this wholly deferred

to the great day, but even in this life division of Saints threatens destruction; *for if ye bite one another, ye shall be consumed one of another.* When these lesser differences make a division, the great Malignant puts in his wedge, and the lesser follow and serve him in this worke, and both teare Saints asunder to destroy them by dividing; yea to destroy one Saint by another. A sad thing when Saints shall do the Devils works, dividing and destroying. But farre from Saints be the works and paths of the destroyer. But let them much rather do the works of God, even of that God who is Love, and his work is Salvation. Let them strive to preserve each other by provoking one another to love and good workes, and by being knit and linkt together so fast in love, that none of these infernall Wedges and Engines may teare them asunder. Let them walke in those saving truths to which they have attained with one mind, and one love; and if any thing besides be not yet attained to waite with mutuall patience and forbearance untill the same be revealed

I know there are errours to whose owners and maintainers the Apostle allowes not, God speed. But I speake not of those, but of such differences and divisions as are of a lower nature. And is not the internall unity of the Spirit a greater band of love and peace then difference in small matters or externals, be of hatred, division, and mutuall destruction? Is not such a destruction like unto this, that when two owners of a field of Corne cannot agree about the fashion of the hedge, upon this disagreement they will both agree to set the Corne on fire and destroy it? What were this but to destroy the Corn for that very thing whose maine, if not only use, is to preserve it? Let Saints heare the voice and judgement of *Moses* (a great Saint, and who in this voyce spake as one that was designed to be the great Judge of *Israel*)

Why

Why ſtrive ye, ſince ye are brethren? Why teare ye the Body of Chriſt into pieces for the cloths of the body? *Is not the body better then raiment?* Chriſt hath ſhed his blood for his Saints, and his Spirit into the Saints to purchaſe love, peace, and unity for them; doe not rob him of his purchaſe by diviſions, and tearing his body aſunder, leaſt he againe cry out from Heaven, *Why doe you perſecute me? and why doe you teare me in pe ces in my members?* Let us not prefer low quarrels and opinions before Chriſt dwelling and living in his members; what is this but to make Idols of them, and to make our ſelves like thoſe of *Canaan, who ſacrificed their Sons and Daughters to their Idols*; and what followes? *Thus was the Land defiled with innocent blood.*

But let every men ſadly and ſincerely examine the matter, both as a Chriſtian, and as a wiſe man: as a Chriſtian let him aske his Soul whether it can be the Spirit that hates and endeavours to deſtroy a man that hath the Spitit, certainly it is impoſſible, that the Spirit ſhould hate the Spirit, or him that hath it. *For the fruit of the Spirit is love, even love to all the brethren that are borne of the ſame Spirit.* And if it be a work of the fleſh, what hath a ſpirituall man to doe with the fleſh but to kill it? and not for the fleſh to kill thoſe that have the Spirit. Secondly as a wiſe man, who would by ſuch deviſion and oppoſition of Brethren make a gap, and open a gate for the common enemy to come in and deſtroy both? wherefore (to conclude) let not leſſer faults or exceptions which may ſtand with brother-hood, diſſolve brother hood; much leſſe ſet Brethren to deſtroy one another. And if it were lawfull (as it is not in *Abrahams* judgement, who was the Father of the faithfull, and told his Nephew *Lot*, *Let us not ſtrive, becauſe we are brethren*) yet firſt of all, meanes ſhould be uſed for reconciliation and ſatisfaction; thus did the whole Congregation of *Iſrael* by Meſſengers ſent to the Tribes of *Reuben*, *Gad*

Gad, and halfe tribe of *Manasseh*, when they were suspected for setting up a new and forbidden kinde of Worship. Lastly, farre be it from Brethren upon doubtfull and disputable differences, yea doubtfull breaches of Covenant, to breake that plaine and down-right part of the Covenant; *That each one of us according to our place and interest, shall endeavour that these Kingdomes may remaine conjoyned in a firm peace and union to all posterity.* To breake a certaine and cleare part of the Covenant for uncertainties, is a most certaine sinne: Surely the breach of this peace and union is in it selfe a great Judgement upon the Kingdomes. But how great a Judgement shall he deserve, that by a breach of Oath is a cause of this Judgement? *Come not into their secret, O my Soule, for cursed is their anger, and their wrath is cruell; divide them in Jacob, and scatter them in Israel; for they would divide Jacob, and by dividing scatter and destroy Israel*, even our Jerusalem, compacted and knit together in both Nations by Saintship and Covenant. But *pray we for the union and peace of Jerusalem*; let us say (and endeavour what we say) *peace be within thy walls, and prosperity in thy palaces*. For my Brethren and companions sake I will now say, *Peace be within thee*: and let all the Brethren and Companions agree in this, and say, Amen, Amen.

FINIS.